

riches, support the utmost of thy vigour;
 and do thou,
 considering (the means of acquiring)
 great riches,
 like a thief keeping concealed the article
 (he has
 stolen), be propitious to AiRL.¹

SUKTAII. (XVI.)

The deity as before; the *Riski* is PURU, of the
 race of ATRJ ;
 the metre is *Anuskubh*, except in the last verce,
 in which it is
Pankti.

1. Offer abundant (sacrificial) food to the
 brilliant
 divine AGNI, whom mortals have placed
 before them
 by praises as a friend.²

2. For that AGNI, (endowed) with the
 lustre of the
 strength of his arms, is the ministrant
 priest of mor-
 tals, who (presents) the oblation to the
 gods in suc-
 cession, and like BHAGA* distributes
 desirable wealth.

3. (May we be assiduous) in the
 praise, (and
 cherished) in the friendship, of that
 very radiant
 possessor of wealth, on whom, loud-
 sounding and all-
 ruling, (his) universal (worshippers) have
 conferred
 vigour,

4. Now verily, AGNI, (be disposed) for
 bestowing
 excellent strength on these (thy
 worshippers): heaven
 and earth have invested him with glory
 like the vast

i This may, perhaps, also imply that wealth
 bestowed upon
 the *Rishi* is deposited in a secure receptacle, like
 the hidden
 booty of a thief, *padam na tdyur guhdm*
dadkdnah, but the
 whole *Suhta* is obscurely worded.

³ *Sdma-Veda*, i. 88: the latter reads *prasastaye*,
 for praise,
 instead of *pratastibhik*, by praises.

³ B/w0a, according to *Sdyana*, here means
Sfoya.

^ The text has only *yahvam na*, like the great; the
 scholiast
 baa *mahdhtam f&ryamiva*, like the great sun.